来而地之泰自將人斯

"These from the Land of Sinim."—Isaiah 49:12.

CHINESE SUPPLEMENT TO

THE FRIEND.

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(SELECTED.)

China.

"Father, hear
The groans we cannot! Oh, thine arm make bare,
And reap thy harvest of Salvation there,
The fulness of the Gentiles, like a Sea
Immense, O God, be gathered unto thee!
Then Israel save; and with his saintly train,
Send us Immanuel over all to reign!"

Encouragement to Labor Among the Chinese.

In proportion to the number of laborers and the amount expended, we feel great confidence in asserting, that the members of no heathen nation afford more encouragement to Evangelistic and Missionary labor. In reading papers published in China, the United States, Australia and elsewhere, we find statements relating to Schools and Churches, showing that the Chinese respond to all genuine efforts put forth for their Evangelization. Years of experience on the Hawaiian Islands, is corroboration of the same point. They do especially incline to the teachings of Christian ladies. The remark is often made, that they only desire to learn the English language for selfish purposes We rejoice that their selfishness works itself out on this line. It is a hopeful sign.

We do not admit that the Chinese are an ungrateful and unappreciative people. Again and again, have we heard them speak in the most grateful manner, respecting their teachers, and others laboring among them. Their eagerness to learn, their quickness of perception their readiness to acquire knowledge and their oft adoption of the religion of Jesus Christ, are most hopeful and encouraging indications that labor in their behalf is well expended That hoodlum and reckless element, so fearfully apparent among Europeans and Americans, does not crop out among the Chinese. In proof of our assertions, we subjoin the following:

"Warrants were issued against over 500 saloon-keepers, tobacco-dealers, grocers and other violators of the Sunday law in San Francisco, a fortnight ago last Sunday. Only one Chinese firm was among the number. The *Pacific* says, 'here we have the spectacle of citizens who are law-breakers, and heathen who are law-keepers.'"—*American Exchange.*

☞ Legislative Reports are bringing forth most valuable statistics The Collector's report respecting the comparative amount of taxes paid by the several nationalities of this Kingdom, is a most suggestive Document Our object in referring to it is simply this, to call attention to the amount paid by our Chinese population. Some are inclined to ignore their presence, and if the Chinese can be made to pay their taxes and their fines, they are satisfied.

Our first plea in their behalf is this—the Laws and public notices of the Government should be printed in the Chinese language. We have three weekly and two daily newspapers in English, for the benefit of the foreign English speaking population, and three weekly newspapers for Hawaiians, but not one word is published in the Chinese language for the benefit of 11,004 Chinese taxpayers.

Our next plea is in behalf of the educational interests of the Chinese. The Board of Education is expending its thousands, for Hawaiians, and for English Schools now we think the Board should do everything possible for the education of the Chinese.

Our Planters, in their late convention expressed the opinion, that the Government should not close the door to Chinese Immigration, but keep it open This is what Government should do, and that immediately. Negotiate a Treaty with China, so that this immigration may be regulated, and our Islands not flooded with males; but the immigrants should bring their families as the Portuguese are required to do.

At the Communion, on July 2d, at the Chinese Church, one Chinese convert united by profession, and two were received by letter from the Basel Mission in China. Two of the members of the Church likewise brought their infants for baptism.

All friends of Missions are called upon to contribute to this work in which the Hawaiian Board is now engaged. The object is not one to be crowded aside, but which should take a front place.

Li Hung Chang.

Li Hung Chang, Viceroy of Chihli, China, has been frequently referred to in letters from missionaries because of his liberality in establishing a hospital in Tientsin, and placing it under the direction of Miss Dr. Howard of the Methodist Episcopal Church, who with her assistants, will be sustained without expense to her mission. His family, for several generations back have been distinguished for literary attainments, and he passed second class in his examination for the degree of Metropolitan Graduate in 1847. Since then he has occupied several important positions, and became Governor General of Chihli in 1870.—*The Gospel in all Lands.*

Who Pays the Taxes.

An interesting document was laid before the Asssembly on Tuesday, being a "Table showing the amount of Taxes assessed to the different nationalities, resident in the Hawaiian Kingdom, 1881; compiled by G. H. Luce, Tax Collector, Honolulu." The numbers and amounts for each Island and district are separately enumerated, and the grand totals of persons and amount of taxes are respectively as follows:

Hawaiians	15,000	$112,795 55
Chinese	11,004	74,514 43
Americans	1,210	102,567 41
British	827	51,393 82
Germans	209	25,128 38
Portuguese	832	8,950 05
Other Nationalities	1,103	9,247 91

From these figures we gather,—that less than one third of the total taxes of the Kingdom are assessed to native Hawaiians; that the Chinese number more than one-third of the taxpayers, there being 6,633 more of them than of all other foreign taxpayers; and that the natives outnumber the Chinese by only 4,520 The district of Hilo would seem to be a favorite spot for these people, for there they outnumber the natives by 423. On the Island of Kauai they lack only 47 of being equal in number with the natives.—*Daily Bulletin.*

Original Poem.

BY JOSEPH EDKINS, D. D.

Si Sin Tsiuen.

[FOUNTAIN FOR WASHING THE HEART.]

Near the city of Soochow in China, is a hill called Shi tsi Shan, Lion Mountain. It is much visited by the population of the city at certain seasons, when they leave their homes to enjoy hill scenery, and at the same time to perform religious worship. The Chinese call themselves, in old books' "the black haired race."

As I passed up the side of a mountain,
In the land of the black haired race,
I sat down by a noted fountain,
Deemed by pilgrims a holy place.

From a crevice the water was flowing,
A cistern beneath it to fill,
And tall camphor trees near it were growing,
Planted there by the monks of the hill.

In a temple beside it presiding,
A collossal gilt image is found,
Of Lord Buddha his teachings confiding
To a band of disciples around.

From his throne on the lotus speaking
To the sorrowing victims of sin,
He says all will be blessed in seeking
Light and peace in the heart within.

On the rock near the fountain is written,
A name that will meet the eye
Of the traveller whose soul may be smitten
With despair as he wanders by.

Such a legend the traveller was spelling,
"The fountain for washing the heart,"
And he thought "in this solitude dwelling,
"All my guilt and my care will depart."

Then he washes the stains from his fingers,
And he hopes to be freed from his sin,
While within him the fond fancy lingers
That salvation he surely will win.

I spoke to him then of the fountain
In Jerusalem, filled with the blood
Of him, who on Golgotha's mountain
Gave his life to redeem us to God.

I besought him from dreams to awaken,
For his sins in God's presence to grieve,
And forever all idols forsaken,
In the name of God's Son to believe.

I left him, but still flows the fountain,
Where the anchoret offers his prayer,
Buddha's temple still stands on that mountain,
And the pilgrims go worshipping there.

If the doctrine that saves men were taught them,
And the witnesses went to proclaim
The Salvation that Jesus has brought them,
They might learn to rely on his name.

Go quickly, where pagans are singing,
O, Christians, to Buhdda their song,
Where the bells of the temples are ringing,
Where the far-travelled multitudes throng.

And declare in the streets of each city
On each river and well peopled plain,
How the Father above in his pity,
Wills that all men his mercy may gain.

China, Peking.

The Chinese Highlanders and the Gospel.

The Hakkas occupy the hilly districts of a large part of at least three of the southern provinces of China. These are: the *Canton* (Kwang-tung) Province on the north and east the adjoining western part of the *Fokien* (Hok-kien) Province, and the *Kiang-si* Province behind these two. They are probably to be found in one or two of the other provinces also. Originally from the more northern parts of China, they have gradually moved to their present quarters, hence their name of "strangers," or "guests." This accounts also for their language being so different from that of the coast tribes of the Foochow, Amoy, Swatow, and Canton regions, and so like the Mandarin dialect. The Chinese language, as Mr. Lechler says, is essentially one. "and the Hakkas have kept nearest the original." Shut out from the sea by the coast tribes named, their territory stretches away inland for hundreds of miles, their cities, and villages, and hamlets, lying on the river banks, or nestling in the multitudinous valleys among the hills.

They mingle freely with their neighbours of the coast, and certain of the trades (the barbers and blacksmiths, for instance) in the larger cities of the latter, are chiefly in the hands of the Hakkas Their number it is difficult to estimate with any accuracy, but in the Canton Province alone, there are several millions. The Province of Kiang-si is said to be chiefly Hakka. Many find their way as emigrants to the Straits Settlements in the south, and large numbers have crossed to Formosa, where they are grouped in villages of their own. Not a few have found their way to still more distant shores. They are a hardy and intelligent race, and have much of the independent spirit common to most hill tribes with not a little of the cruelty of heathenism, the most marked outcome of which is the prevalence of female infanticide among them Turbulent as the Hoklos, or people of the Swatow region (originally from Hok-kien, hence their name) used to be, the Hakkas were said to be still more so. The great Taeping rebellion, which came so near overthrowing the present Tartar government, originated with the Hakkas at Fa-Yuen near Canton. The Taeping king himself was a Hakka, as were many who took a leading part in the movement. As a people they are fond of learning, and in travelling among their villages one is struck with the frequency whith which are seen the ornamental poles raised to commemorate those who have been successful competitors at the literary examinations. Their religion is similar to that of the Chinese in general—ancestral worship having the strongest hold upon them, as on all the rest of the Chinese. They are comparatively more accessible to the Gospel, however, and in the Canton Province, at least, the triumphs of the Cross have been more speedy and more marked among them than among the Puntis of the Canton and the Hoklos of the Swatow regions, if we have regard to the relative amount of labour expended on each.

Christian evangelistic work has for a good many years been carried on among the Hakkas of the east and south by agents of the London and Basel, and, to a less extent, of the Rhenish Missionary Societies. It is a striking fact that much of the success of the work of both the London and the Basel Missions to the Hakkas, in its early stages, was due to the efforts of the Chinese converts themselves. So it has been with our own work among the Hakkas.

The work of the London Mission has centered around *Pok-lo*, a city about 120 miles east from Canton A native colporteur was the means of the conversion of Chea, in 1856. He was afterwards baptised by Dr. Legge. Chea was the instrument used of God for the spread of the Gospel in and around Pok-lo, and many were led to the truth. Persecution arose as usual where there is a shaking of the kingdom of Satan, and in 1851 Chea, then chapel-keeper at Pok-lo, was martyred at the river-side. The circumstances of his death seem to have been very similar to those attending the death of our own Lip Tshun, of Poih-bun, at the hands of his heathen fellow-countrymen a few years ago. More peaceful times have come to the churches at Pok-lo, and they now number several hundreds of professed followers of Christ Jesus.

The Basel missionaries commenced their work among the Hakkas at a somewhat earlier date. Chong-hin, a native convert from the *Chungkin* district, adjoining our part of the Hakka field, was elsewhere brought to a knowledge of the truth through the Basel Mission.. He went to his home, and laboured for ten years in the service of his Lord, the result of which was that, in 1862, no fewer than seventy adults and thirty children were baptised on the Basel missionary's first visit to the place. After no little opposition and danger to both missionaries and converts the Gospel has now taken firm hold of that region, and hundreds of Church members are grouped around the two centres of Chhong-tshun and Nyen-hang-li. Hong-kong and Li-long, the chief educational centres are also occupied by the Basel missionaries. Over their whole field they have now more than 1200 Hakka Christians.*

A Chinese Goddess.

We give below an extract from an interesting volume containing graphic descriptions of Chinese life and customs, entitled "*Fourteen Months in Canton*," by Mrs. Grey. The Goddess, of whom mention is made, is a very popular deity, and this sketch gives us something of an idea of the darkness of superstition and heathenism which envelops the Chinese mind,—and which only the light of Christianity can dispel:

"The annual festival of Kum-Fa has been held this week, and on Tuesday we went to the temple called Kum-Fa-Miu to witness it. This temple is situated in the Honam suburb, on the opposite side of the river to the city of Canton. Both men and women worship this goddess, but she is more espe-

* The following are the latest statistics of the Basel Mission:—6 principal stations (Hong-kong, Li-long, Chhong-tshun, Nyen-hang-li, and recently begun, Khi-chung, and Foo-chuk-pai); 17 out stations; 11 European (male) missionaries; 4 ordained deacons, and 3 ordained Chinese missionaries; 36 assistants and schoolmasters; 4 female assistants; 1246 communicants; 259 male and 89 female scholars.

cially the tutelary deity of women and children. She was, when in the flesh, a native of Canton, and lived about 1470. From early youth she devoted herself to the service of the gods, refused to marry, and was supposed to hold communion with the gods. Becoming weary of the world, she committed suicide by drowning herself in a pond, which is still shown you, close to the temple. Suicide, under certain conditions, is supposed by the Chinese to be a meritorious act. Search was long made for her body, without success, but it afterwards rose to the surface of the water After the body was recovered from the water, the air was redolent with sweet perfume, and an image of her is said to have risen to the surface of the pond in which she drowned herself. When we entered the temple, we saw a large gilded idol of Kum-Fa behind the chief altar, and at each of the side altars ten gilded images of her attendants. These women are supposed to preside over the wants of little children. Each has her vocation: thus one is supposed to superintend the feeding of new-born babies; a second to grant male children to the supplicant praying before her; a third teaches children to smile; a fourth teaches children to walk; a fifth presides over the ablutions of children, and so forth. At this festival men and women come to return thanks to the goddess for the gift of children, which she is supposed to have granted them during the past year.

Women too come to beseech her to give them children, and so to prevent their husbands from taking other wives. I saw many little ones in the temple, and learnt that they had been brought by their mothers to be presented to the goddess to receive her blessing. We were not fortunate enough to see many ladies, they had most probably visited the temple very early in the morning, to escape the crowd that would later in the day beseige it. The women I saw were of the lower orders, but amongst them, during our visit to the temple, were two ladies, beautifully dressed (they always come to this festival in their richest robes to do honor to the goddess), who looked shy and nervous, and who shrank into a corner with their attendants, to wait untill the altar was not so crowded. They seized a favorable moment, presented their offerings of fruit flowers, and cakes, worshipped the goddess, and then retired. In this temple in an upper room, we saw a strange sight. This room is set apart as the bedchamber of the goddess, and contains a bedstead, coverlet, tables, chairs, toilet services, a dressing case and many dresses all the offerings of female devotees to the goddess Kum-Fa. There is also a small idol of the goddess in this room which is used in processions. She occupies the same position amongst the Chinese deities as Venus Genitrix held amongst the Roman goddesses. The interior of the temple was a strange sight to my eyes. Women were chatting with each other as they walked about, showing no reverence for the building. The keepers of the temple were dirty-looking men, and it was strange to see them sitting at a little table in the centre of the temple taking their meals.

* * * *

After these men had left, and their offerings had been carried out of the temple, eight mats were placed before the altar and eight men belonging to another clan came forward and knelt upon them The principal man knelt alone some paces in front of the others immediately before the altar, and he poured out a libation of wine three successive times from a tiny porcelain cup, which he re-filled for the purpose. The men were dressed in long coats of silk in various light bright shades, and silk trowsers, and they wore handsomely embroidered shoes. Each man did the kau-tau thrice and then rose from his knees. The offerings, which had been previously placed upon the altar, were then removed, carried home, and would serve for a feast for the elders of the clan. We conjectured that a son had been born to the chief of this clan during the past year, and that the principal men of it had come to the temple to return thanks to the Kum-Fa for the blessing A very old benevolent-looking attendant of the clan advanced to the mat which had been used by the principal worshipper, did the kau-tau, and then he also poured out three libations of wine The old man looked full of joy and afterwards went round to the elders congratulating them and each member of the clan in turn chin-chined the faithful servant. It was a touching sight. There is a great bond of affection between the heads of Chinese families and their retainers. All the worshippers I saw in the temple presented paper money; in the case of the poor it was simply pieces of plain whitish brown paper, but the paper money presented by the rich was ornamented with gold and silver, and done up in shapes to represent ingots. This paper money, and paper effigies representing children especially committed to the care of Kum-Fa, were set alight and thrown into a large bronze incense-burner in the centre of the temple. Each time this was done a drum was beaten for the purpose of scaring away all hungry ghosts who might be anxious to seize the offerings and so deprive the goddess of her due and the worshipper of her favor. I also saw large painted ornamental candles and bundles of incense sticks offered at the altar. Sitting at the side of the temple were musicians dressed in most gaudy red cloaks, which were worn over other garments as dirty as they could be. They made a most deafening noise In front of them stood a long table on which were red dumplings, lichees, etc., for sale, so that the worshippers who had not brought any offerings with them could by them here. A very old man wearing an official hat acted as master of the ceremonies. Some men stood behind a long deal counter which was placed on the right hand of the temple, and on which were paper charms, paper money, and answers to prayers, for sale. A worshipper anxious to obtain a request from a god or goddess takes two peices of wood in his hand, made in form like a ram's horn, split from top to bottom. He kneels down in front of the altar, and throws the two pieces of wood into the air. Should they both fall on the convex, or concave side, it is implied that the god refuses to hear the prayer of the votary. He, however, being importunate, throws the pieces of wood into the air, until he succeeds in placing the one on the convex, and the other on its concave side. It is now understood that the god has yielded to his importunity, and is prepared to hear his petition. He then addresses the god in a voice inaudible to all who may be standing around him, and tells him his requirements. He then rises, and in order to obtain the response of the god takes a long circular wooden box from the altar, which is filled with small slips of wood, much resembling spelicans, and, again kneeling jerks the box rapidly until one of these narrow slips of wood drops out. Each is numbered, and the worshipper on taking it to the long counter obtains a printed response corresponding to the number on his particular slip of wood For this oracular response he has to pay a few cash. As it is written in most ambiguous terms it requires to be interpreted, and for this purpose the votary takes it to a fortune-teller, who generally sits at the door of the temple, and from him receives the interpretion on the payment of a small sum of money. And thus these fortune-tellers ply a busy trade, working on the credulity of the people. As we stood by and witnessed these ceremonies, we were forcibly reminded of the Oracle of Delphi and its dark sayings.

Whilst we were still in the temple, six or seven Taoist priests (their heads are not wholly shaven like the Buddist priests, they wear their their long tails of hair done up in curious fashion on the top of tfle head, fastened in a knot by a wooden comb of a singular pattern) came in and arranged themselves in a half circle before the second altar, and offered up prayers to the accompaniment of a bell and some instruments played by three of their number. They are occupied in such services at intervals during the day, praying to Kum-Fa that children may be granted in great numbers to the Chinese nation, and that her blessing may rest upon the children. These priests wore long red robes richly embroidered. The abbot who was with them, walked last, carrying a crozier. The priests concluded their service by going outside the temple and offering prayers to the river deities, to an accompaniment of hundreds of fire-crackers.

The square in front of the temple was much decorated, a great shed with a mat covering had been raised, and the place was brilliant with many chandeliers. The latter held innumerable lights, which burned day and night. There were many frames containing representations of Kum-Fa, and of scenes in her life, and the puppets in them had wax faces, and moved their heads, arms, etc., to the delight of the lookers on. Screens, ornamented with beautiful embroidery, paper flowers, and various ornaments, had been lent by the gentry for the occasion. Kum-Fa is a most popular goddess.

As the result of his last five year's work in China Dr. Nevius counts 100 villages which have become centers of Christian work, and in these are thirty Churches. His parish extends over some 300 miles of country, in which he is the only evangelist employed by the Board Although the number of conversions has increased 20 per cent. in the last few years, there are still whole provinces containing an average of about 20,000,000 inhabitants unentered by missionaries.—*The Gospel in all Lands.*

TOURS AMONG THE CHINESE. No. 2.

The Island of Kauai.

"If you cannot cross the Ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

There are very few nooks and corners in our Islands where the Chinese have not found their way. And most of all, they seem to have entrenched themselves on the charming Island of Kauai, and accordingly this part of our mission-field called loudly for an early visit. A few weeks since, breaking away for a time from the work in Honolulu, I visited Kauai in company with the colporteur, Ho Ah Pui, who was formerly stationed on this Island. The eighty miles or so of restless ocean lying between Oahu and Kauai have lost for travellers much of their old terror in these days of steam. How many of us have doleful memories of the agonies of this transit in years that are past, when our only method of conveyance was the uncomfortable and wearisome schooner! If our Islands are losing, with our advance in civilization, a certain romantic, out-of-the-world charm, which they formerly possessed they are gaining some practical blessings, which will help us in bearing this loss. This seemed to me very clearly when I found how pleasant a thing the voyage to Kauai had become through the kindly help of steamers. How much richer we are after all, on our little Islands, than those who live on an undivided continent, no matter how great it is! Here we have not only our own particular Island to enjoy, but several more besides, four or five little worlds in fact, each possessing a certain peculiar charm and character of its own. From the crest of the waves you watch the purple peaks of Oahu, for instance, growing fainter and fainter in the distance and at last lose them quite behind the foam-rim of the ocean. Then a few hours of darkness follow and with the first breath of the dawn a new land grows out of the shadows and offers you a welcoming haven. There are other faces and other lives and other scenes. The old life, is for a time put away. You begin freshly another and take up your work with new heart and hope.

Lihue and Neighborhood

Formed rather the center of our missionary work from which we went out in different directions among the people we had come to see. It is emphatically a missionary work, for besides the colporteur at present laboring here, and one young Chinaman at Lihue there are no Christians, so far as I could discern among the three or four thousand Chinese on the Island. For several years there has been religious work among them but it has been "Sowing time." In God's own good time, we may hope for the harvesting. Lihue is a thriving, busy place. The neighboring uplands are covered with verdant fields, which form a beautiful picture. One of the most pleasing features in the landscape is the white spire of the Protestant Church, rising from the waving cane fields. Our first service was held in the Chinese "Quarters," just above the mill. I was forewarned that they were rather a "hard set" but I have found very few Chinamen as yet, who would not respond to a friendly smile and a kindly word. Nor did these disappoint me in this regard. We had added to the stock of printed rolls, which we had while making the tour of Oahu so that when they were all arranged around the dingy room, we had abundant material gathered from the Law and the Gospel with which to direct the thoughts of our listeners, some forty or fifty men or so, to higher things. I believe that evening the colporteur spoke to them in reference to the "Ten Commandments" and then my turn came. I had been busy for some little time before leaving Honolulu in committing to memory a short discourse in Chinese, the fruits of my few months study. This consisted of some friendly words stating the object of my mission, the desire of the Hawaiian Board to see this good work extended among the Chinese exhortations to believe in the true God, etc. etc. With this I had flattered myself that I would make rather brilliant debut in this most difficult of languages. I had practiced the *tones* most conscientiously, and had startled the neighborhood by my daring explosions of sound, and now I was face to face with my first critical audience. It was not a very grand auditory, only a company of hard-working, rough-looking "field-hands." Some were mounted on boxes, or tables, others leaned out of the loft of the room, which formed a sort of a gallery. Here and there were a few struggling candles, which lighted up their yellow-brown faces, with fitful flashes of light. Certainly there was nothing, you might say to try even a very modest speaker. The first few sentences, with all their peculiar twists and turns, and tremendous demands upon a Caucasian throat and lungs were gotten through with well enough and then came a *pause*. How to go forward or even backward I did not know. I had lost the thread and felt myself hopelessly involved in the intricate mazes of this linguistic labyrinth. My *tones* so ze lously shouted in the first seemed to forsake me, and all the forces of this ancient Titan of speech appeared to be in arms against the barbarian stripling, who would essay to enter the forbidden realm. It was certainly a most uncomfortable position. The wisest course, I found was to retire from the field for a time. And how did this "hard set" behave? With a gentleness of courtesy, and a thoughtfulness and kindliness, which touched me more than I can now put into words. No sneer or smile but a friendly, cordial reception of the "will for the deed." They assured me that "*maan-maan*," bye and bye it would be all right, and that I should be talking to them without difficulty in their own language. This was balm to my troubled spirit, and I went home much comforted and determined to try again. Intercourse with the "lower ranks," teaches me that courtesy of manners and delicacy of feeling are not monopolized by the so-called upper circles. One day was spent in visiting the rice-growers who have their home in a valley not far from Lihue. Then we found a few more Chinese down by the sea-shore, and in the stores at Nawiliwili. At one of the houses we visited, we found a "Gospel of Mark," which its possessor told us he had purchased of a friend in Honolulu. How wonderfully this precious Bible of ours, in whole or in part, finds its way into the hands and homes, and we will hope the hearts of men! In the afternoon we stopped at several houses, where the Chinese employed on one of the sugar plantations make their home. At one of these settlements we found the men just coming home from their days work. I was especially pleased with the arrangement of their houses. Instead of having one main building, where they are herded promiscuously together, there were separate little cabins, with accommodations for two or three, and there was an air of comfort, which was in pleasing contrast to some of the bodes I visited on this Island. The men seemed to be a happy and contented lot, and were delighted to see the colporteur who had often visited them before. We left books and tracts with them. I was pleased to see that a number came to our meeting later on at Hanamaulu some distance away. Here we found quite a company of Chinamen. As we came into the main room of their house I was led to feel that to some at least we were not very welcome guests. There had arrived before us, one of those gambling "tramps," who earn an infamous livelihood by going around from plantation to plantation, leaving the laborers to waste their hard earned wages in gambling. This vice seems to have a tremendous power over the Chinese. It is especially prevalent on the sugar plantations—where the men are left to do pretty much as they list, after they have left the field and mill. On the rice plantations the Chinese seem to be far better off in many ways than the laborers of the same nationality on sugar plantations. The former are conducted by Chinamen, who naturally understand their countrymen far better than their white employers can. The houses are, as a rule much larger and better ventilated. Some little attention seems also, to be paid to the morals of the men. Opium smoking is entirely prohibited, and gambling is allowed as an *especial privilege*, for three days only at New Years time! We had the pleasure at Hanamaulu of breaking up an evening's sport. The men themselves seemed kind and received us pleasantly—while the disappointed "Gambler," left us the field. The "speech," so disastrously terminated the previous evening was again attempted and this time with better results, and afterwards there was no trouble about its delivery. It was a great pleasure to see how this humble effort to get at the people through their own language was appreciated by them. It established a friendly bond immediately.

Kapaa and Kealia.

A day or two after our arrival at Lihue, we started out on a preaching tour, along the North side of the Island. At the landing-place near Hanamaulu we received a cordial welcome from some rice-growers, with whom we remained to lunch. We found a prominent Chinese merchant of Honolulu waiting for the weekly steamer. Although this man has not as yet united himself with the Church, still his influence is strongly on the side of Christianity and he has been, and is of much assistance to us. We reached *Kapaa* towards evening, and had but little time to call the people out to the evening meeting, still a company of thirty or so were present. As there is no large room in the Chinese

houses here, and as the native Church is at a considerable distance from the mill, we held our service in the "Coffee Room," attached to the principal store of the little settlement. It would be a great advantage on the plantations if the owners could see their way to put up some plain but commodious room for the use of their laborers, where they could meet after the day's work was over. There are on some of the plantations, reading-rooms for the white employees. Why would it not be wise to try a Chinese "Reading Room." There are plenty of Chinese newspapers, which could be procured from San Francisco, Hong-kong, or Shanghai, besides a variety of excellent religious reading matter. One or two magazines, with illustrations, are now published in China, which would be of interest to this people. If some such effort as this should be made, toward elevating and enlightening the thousands of Chinese laborers employed on our large plantations, it could not fail to be productive of good results. Such an appointment as this could be made for religious services, when no Church was available. As it is at present, the missionary very often finds it difficult to procure any sort of a room in which to hold a service. I had much pleasure in meeting at Kapaa, the Rev. Mr Wainwright, of the Anglican Mission, who is now preaching here. His medical ability gives him an especial influence among the people while his missionary experience in other lands, fits him peculiarly to meet the variety of nationalities with which he has here to do. I chanced to be at Kapaa on Good Friday, and attended the English service, and listened to an excellent sermon, appropriate to the day. I could not but contrast my surroundings whth those at the same season, only a year ago, in the city of Jerusalem. Here was the broad, gleaming Pacific, stretched out before me, whose great incoming waves broke on the yellow sands almost within stone's throw of our place of worship. From all sides came the sounds of busy plantation life, and formed a singular accompaniment to the prayers and hymns, of the morning service. My thoughts reverted to the sacred scenes and associations of the ancient and classic city of our faith, to the peaceful and beautiful Garden of Gethsemane, with its hoary and gnarled olive-trees, and fragrant flowers, and solemn memories; to the winding way which our Savior passed to His Crucifiction; to the Mount of His suffering and Death! Oceans roll, and mountains rise between us here and that distant land of Palestine. But our Savior is risen from the grave, and no barriers can separate him from His disciples. He is *here* with us in our life, and labors, and cheers us by loving words and promises of cheer. He tells us to go out among the "heathen" all about us and preach the good tidings of His Death and Resurrection. So as we went forth among those dark and unilluminated souls from the great land of China, I felt that there was a power behind the workers which could cause the seed sown to spring up abundantly.

An afternoon was spent most pleasantly riding over the uplands and lowlands lying about the plantation of *Kealia*, calling the people to the evening meeting. There were various settlements of Chinese in the vicinity, where we left goodly supplies of reading matter. Now and then we had the pleasure of giving a little surprise. I can fancy the astonishment of a laborer returning to get his coat which he had left by the side of the field, as he had been busy with his work, to find rolled up in it a copy of the Ten Commandments or Creed, or Lord's Prayer deposited there by some unknown hand. We will hope that after his astonishment is over he will profit by his discovery, as he goes homeward. At Kealia we were most hospitably entertained by a Chinaman at his house where we passed the night most comfortably. Nothing could have exceeded his courtesy, and the only thing I had to find fault with, was the disagreeable picture of Kwan-Ti, the God of War, beneath which we took our meals. It gave me an excellent opportunity, however, to discourse upon the evils of idolatry. I imagine however, it was his wife "the mean one of the inner apartment," who kept the light before it "trimmed and burning." Quite a company of men gathered in the evening, and we endeavored to speak to them as well as we could of the great truths of the Gospel.

EASTER SUNDAY AT KILAUEA.

Nothing could have been fairer or more beautiful than the dawning of Easter morning on the uplands and mountains of this most picturesque region. The glorious expanse of woodland and plain, a park more perfect than man could have devised, and the blue misty mountains stretching away to the far horizon, and the vast ocean meeting the shore, all seemed to catch the meaning of the day, and to welcome the coming sun. It was a memorably pleasant Sabbath, which came as a peaceful "day of rest," after the labors of the past week. The previous evening we had made a tour of the Chinese "quarters," which form one division of this plantation settlement, made up of so many different nationalities. We found curious little crowds who gathered round the "white man" who had thus unexpectedly come among them, and who had no interest in "Sugar." The Chinese seem to find it difficult to understand how any one can be going round the country without having some "business" end in view. We held our "Easter Service" in the little native School-house, near the main road. By this time the nice new Church building, which was then in process of erection, is probably completed. For all the little community, this comfortable and commodious Church edifice will be a great convenience, and we may hope blessing. The worthy native Minister Mahoe, formerly Missionary in Micronesia, and now pastor to the Hawaiians and South Sea Islanders living here, was unfortunately for us, absent at Anahola, a neighboring valley, attending a communion service there. But some of the native Christians most kindly, and ably assisted us with the singing, and seemed to enter most heartily into the spirit of our undertaking. The little School house was nearly filled with Chinese, who paid respectful attention to all we had to say,—and received our words with thanks.—It was a singular little company, the natives themselves, separated only a generation or so from heathenism, and these still heathen men from the land of China. May we not hope that the rays of that Easter Sun which have already reached these Islands of the Sea, will shine with quickening warmth also upon the hearts of these strangers who have come to our shores?

HANALEI VALLEY AND ITS INHABITANTS.

As we started out on our way to Hanalei, we met the young Chinese colporteur Dat Ming now employed on this Island for evangelistic work, returning from the valley, where he had been holding a service on the previous day. It was most pleasant to see him after an interval of some months, and he was overjoyed to meet us again. This is his first field of labor, and it is one which presents difficulties which might well daunt an older and more experienced worker. But he seems to have faithfully tried to do his duty, and is a growing man. I think we have reason to feel encouraged by his record so far. Only those who have directly engaged in missionary work among the Chinese, can understand how hard it is to reach them, and their own countrymen feel this peculiarly. Here we have different clans, with sectional prejudices; a diversity of dialects, a peculiar jealousy and suspicion, the evils of secret Societies, &c., &c.; all these difficulties the Christian worker has to meet, in addition to the natural unwillingness of the human heart to receive the pure truths of Christianity.

Having joined our forces we proceeded on our way to the valley. I can scarcely imagine a more charming morning's excursion, than that from Kilauea to Hanalei. You have fine wooded uplands on all sides, with stately mountains in the distance, while on your right lies the glorious blue Pacific. There is perhaps on our Islands, nothing more exquisitely beautiful than the little valley of Kaliwai which lies along the way. It is so complete and perfect in itself, a verdant rift in the mountain's side, surrounded by mossy cliffs, and tree-covered heights, from which silver streams leap down to the river, which winds its way down to the sea, thundering on the shore, like some mighty guardian of this secluded, and yet favored child of nature. But in this quiet nook we find busy workers from China who seem to evince more than usual desire to learn of the "Doctrine of Jesus." At one of the Chinese stores, we received a cordial welcome from the keeper, formerly in our Honolulu Sabbath School. This School has been doing good work for years. Many scores of men have come under the range of its influence. They always, go where they may, retain an "aloha" for the School and for the teachers, who have there so kindly aided them. We may not see great and immediate results of our efforts but we may be sure that, if made in Jesus' name, and for his sake, they are not in vain. I wonder so few travellers come to *Hanalei*. Had this lovely valley, with its winding, willow-fringed river, and grand old mountains, been placed in the heart of ancient Greece, or modern England rather than in the midst of an almost unknown ocean, it would have been the favorite theme of poets, and the delight of painters. I would rather own it, than any one of the great picture-galleries of the old world! In one sense I have a share in it, for here my particular friends the Chinese, seem fairly to have entered in to possess the land.

(*Concluded on page* 80.)

EDITOR'S TABLE.

Records of the General Conference of Protestant Missionaries of China held at Shanghai, May, 1877.

This is a volume of 500 closely printed octavo pages, and contains more information respecting Missionary operations in China, than any other volume which has ever fallen under our notice. At this conference, delegates were present representing 19 different European and American Missionary Societies. The daily Sessions were held for two weeks, when essays, and reports were read and discussed by some of the ablest missionaries engaged in the noble work of the Evangelization of the great Empire of China Many of the essays were prepared by men of the most marked ability and scholarship, after years of experience in the Missionary field. Rarely have we ever read documents indicating such views relating to the preaching of the Gospel among a heathen people, and such a people as the Chinese.

The Rev. A. Williamson, L.L. D of the Scotch-United Presbyterian Mission, has an essay on the "Magnitude of the Field," of marked ability and breadth of views. We copy a single paragraph:

"Here then we are face to face with a country whose resources are as yet intact, and of infinite promise: a people which, if scattered over the whole earth, would so occupy the the world that every third man we met in any part of the world would be a Chinaman, and every third house a Chinese dwelling; a race possessing the most vigorous physical powers, unwearying in patience, and the most dogged perseverance, destined to domination all over the East and the Islands of the sea. A people whose intellect is, in all important respects, equal to our own, and who are just awaking to life, like some mighty giant from a long sleep, arousing himself, shaking his hoary locks, rubbing his dim eyes, surveying his position, feeling he must act but not knowing how. Not a giant! I am wrong. But three hundred millions of immortal spirits born in the image of God,—aroused from the dead past and looking all around for guidance. The Church of God all over the world, has long prayed for the opening of China. God has more than answered their prayers. The Evangelization of China, is now thrown upon this generation."

Our narrow limits alone prevent us from making long quotations from the essay of Dr. Edkins on "Buddhism and Tauism;" from Dr. Lechler on the "Relation of Protestant Missions to Education." from Dr. Martin on "Secular Literature;" Dr. Yates on "Ancestral Worship." If any one imagines that mission work does not open up topics for discussion, themes for essay-writing, and subjects for scholarly research, we advise them to read this volume. We think if some of the learned Professors in Colleges, Seminaries and Universities of Europe and America, would leave for a season, the old and thread bare themes, before their classes, and would study up Chinese history and literature, they would awaken new interest in the study of man and the history of the human race.

The appointment of Dr. Legge to a Professorship at Oxford, England; Dr. Williams at Yale College, New Haven; and the late Chinese Professor at Cambridge, Mass., are indications of a revolution in the studies of our Universities and Colleges. If our American Professors and Students would visit China and India, as well as Germany, France and Italy, we think they would be as likely to broaden their mental horizon and awaken their mental energies. We could wish some rich man, full of benevolence, would publish an edition of this Book, and present a copy to every Member of Congress at Washington, and every student in all the Colleges of America.

Chinese Mission in Siam.

From the *Gospel in all Lands* for April 20th, we learn that there are 250,000 Chinese in Siam. Among them there is a prosperous Mission under the direction of the Rev. W. Dean D D., an American Baptist Missionary. There are 6 Churches, and 5 out stations, 2 ordained preachers and 1 colporteur, and 350 Church members A late visitor to Bangkok thus writes. "Attended Dr Dean's Chinese Church, on Sunday morning and evening. He preached a fine sermon. He has the fire of a young man and the experience of a life time."

We are glad to learn that Dr. Dean, after laboring for nearly a half century in Siam and China, still retains the vigor of youth Some few years ago, it was our privilege to have Dr. Dean, wife and daughter as our guests in Honolulu! They were returning to their Mission field, after a visit to the United States. He was a most agreeable and charming man, giving us much interesting information relating to various departments of Mission work in China, as well as Siam, for he was stationed for some years in China. During his long residence in those Eastern countries, he has enjoyed the opportunity of meeting many distinguished Missionaries, visitors and Diplomats. Among the latter we distinctly recall much that he said relating to the English Ambassador to China and Siam, the late Sir John Bowring. This eminent Diplomat was also a very distinguished linguist, having acquired a good knowledge of several of those eastern dialects, but was specially proficient in Chinese, even writing and reciting poetry in this language to the delight of native Chinese scholars. We recall this interesting anecdote. Sir John Bowring is known to have been a pronounced Unitarian and is yet known as the author of the oft sung hymn:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

Dr. Dean remarked that on a certain occasion, when in familiar conversation, he asked Sir John "how could you, a Unitarian write a hymn which we Trintarians so much admire and sing?" Sir John replied, "I imagined how you Evangelicals feel."

A Chinese Seeking Salvation.

Rev John McCarthy tells of a man in China who from the time when he was six years of age, had felt a consciousness of sin. When he grew older he went from one monastery and temple to another, but without avail He tried various forms of religion, diverse penances, wearisome tasks, but still the burden pressed upon him. At last he decided to travel three hundred miles, shave his head and give himself entirely to the service of an idol in the hope that this would avail. When, however he reached his destination he was disgusted to find that the priests taught one thing and practised another. At last, in that distant city, he was led into a mission station, and there he heard from the lips of his own cousin—one who had been a strolling player and opium smoker—God's way of salvation. He joyfully received the truth, and so at length he got rid of sin, and, instead of entering the service of the idol, he returned to his own home to tell the glad news that Jesus died for sin.—*The Gospel in all Lands.*

Christian Fidelity.

A touching story of martyrdom is told in the *Church Missionary Gleaner* of a Chinese woman who was cruelly beaten by her father in-law because she persisted in attending Christian services. At length she begged for baptism for herself and three little children; though warned that such an act would be likely to invite fresh persecution, she confessed her willingness to suffer anything for Christ's sake, and the rite was administered. The enraged father-in-law took a branch from a tree called the "Bird-not-rest" tree, because it is so covered with thorns that birds cannot alight on its branches, and beat her with such severity that she was obliged to flee to the mission-house for protection. The foes in one's own household, spoken of by our Lord, were sadly verified in her case,—*The Gospel in all Lands.*

Jesus Saving the Chinese.

BY REV. EVAN BRYANT.

Not long ago I met a man, not far off from Hankow, in the middle of the street—a young man—coming to me, and asking me if the tale we told was true? 'What tale?' I asked. "The tale that Jesus can save sinners." "Oh!' said that young man, "teacher, my sins are very heavy—can Jesus save me?' That man wants to know if there is a possibility for him to be saved. It is no use hesitating and saying "I think you may; perhaps he will save you." The question comes home, "Can He save me?" and we say "yes." In the chapel of Hankow we had a man, about forty-five years of age who had spent more than twenty years, living a life of the utmost degredation. He heard the Gospel preached, he followed the missionary into the back room, which by courtesy is called the vestry, and said, "Teacher is this true, that you have been telling us to-day? Can Jesus save me?" The missionary said, "Yes, he can save you. Jesus is almighty to save, and can save to the uttermost.' "Oh," said the man, "I am a drinker, a gambler, a thief, a debauchee. I am a poor opium smoker. I am all that is bad. Can Jesus save me?" "Yes," said the missionary, "Jesus can save you. And down on their knees they go, there, in that dirty, miserable little room, in prayer to God; and will you believe it, that man got up from his knees a changed man, a new man entering upon a new life!

He was with us for four or five years, and then he thought he should like to go home; so he came and said "Teacher, I should like to go home and tell my wife and friends and relations what the Gospel has done for me." He went home, and the people could hardly recognize him, he was so changed. He was now clothed, and in his right mind, while formerly he was almost as bad as a demon. He went home and began to talk to them. He told them about God's infinite love to a perishing world. He told them about Jesus Christ coming from heaven to live a beautiful life, and to die an awful death for the sins of the world; how that Jesus was put in the grave, and the third day rose again; and, after forty days, ascended to heaven to be the Mediator between God and man. He declared these facts, and then spoke of the power of the Holy Ghost in changing men's hearts, in renewing their souls, and helping them to be good.

This story charmed the people, and, in two days, some four of five families in that small village were so moved that they brought their idols and all their paraphernalia, and cast the whole concern at the mans feet, and said, 'Go back to Hankow and tell the missionary to come here quickly to tell us more of this thing." The missionary went as you may imagine, with great joy but still with some anxiety, and a native preacher accompanied him. They arrived at the village after some days' journey, and there everything was in a state of excitement. He said, "What is the meaning of this? You know nothing about Christianity; you know nothing about the religion of Jesus. What does this mean?" "Ah," said the poor villagers, "it is true we know very little about the religion of Jesus except what this good man has told us; but we know this, that a religion which can change a man as your religion has changed this man, must be from Heaven, and that is the religion we want"—*The Gospel in all Lands.*

New Mission to China.

Almost every religious newspaper which reaches our table, whether from Europe, America, or Australia, has some notice of Missions in China, or some effort in behalf of China. The following we copy from the "Gospel in all Lands" of New York, for April 27, 1882:

"The 2d Presbyterian Church in Louis-"ville Ky., formerly under the Pastoral care "of the Rev. Dr. Stuart Robinson, (see no-"tice of his death in the FRIEND 1881) and "under that of the Rev. J. W. Pratt, D D., "has recently subscribed $3 000 to found a "new mission in China, to be called the 'Stuart Robinson Mission," and give assur-"ance that this amount shall be contributed "annually for five years."

We cannot imagine a more graceful and happy method of linking the name of a deceased Pastor with mission work in a heathen land. It is an example which we should be glad to learn was imitated by hundreds of Protestant Churches in England and America.

We clearly discern that the time is rapidly approaching, when the whole Christian world is to be awakened to the evangelization of the millions of China. Other heathen lands have their claims upon the efforts of the Christian Church, but especially has China with its teeming millions. The violent race prejudice manifested in the United States, against the Chinese, and the efforts to exclude them, are all to be overruled for Chinese evangelization. No doubt about it. Does not the Prophet of the Lord say. "I willl *overturn*, OVERTURN, OVERTURN, until he come whose right it is, and I will give it him.' Ezek 21:27.

A Busy Missionary in China.

The work of the Rev. B. C. Henry of the Presbyterian Mission at Canton, for the year 1881, was as follows:—Preached 190 times in Chinese, and 5 times in English; held 52 Bible-class meetings; held 13 communion services; baptized 45 adults and 8 children; travelled on mission work by boat 2540 mites, by chair 80 miles, and walked 670 miles; visited 280 different towns and villages, and distrbuted 14,000 books (receiving assistance in the latter on one short trip). The average attendance at the Second Church of the above mission was 200, the largest number at one time 280. At Mr. Henry's Bible-class, average attendance 45, highest number 93. At the Sabbath School of the Second Church, average 180, highest number 250. Where are those who say that Prostant Missions to the Chinese are a failure!

A. D.

Dr. McCartee.

Among the passengers of the steamer Australia, which arrived on Sunday from San Francisco, came to reside among us Dr. D. Bethune McCartee a gentleman for nearly forty years a resident of China and Japan. Dr. McCartee is well and extensively known in China for his erudition and linguistic acquirements. He speaks fluently, several of the colloquial dialects of China, and is a thorough master of the Mandarin, and of the extensive literature of that great country. He has acted as one of the Assessors of the Mixed court at Shanghai, and was sent on a special mission to Japan in 1872, in connection wwith the coolie ship Maria Liz, bound to Peru, and which was released by the Japanese Government. For his services in this connection he received a medal from the Chinese Government. The Doctor, at the invitation of the Japanese Government, accepted the Chair of Natural History of the Imperial University of Tokio for five years. For the last four years he has been advisor to the Chinese Legation in Tokio, with the rank of Secretary of Legation. He contributed a series of articles to the Japan *Gazette* on the historical suzerainty of China over the Loo Choo Islands, pending the question between China and Japan, which were pronounced by Li Hung Chang to be the ablest exposition upon that question. When the Dr. resigned his position in connection with the Legation, the Emperor of China cnnferred upon him the titular rank of Consul General. *Haw. Gazette.*

Our Chinese Mission.

Our Chinese Missionary, Mr. Don, has broken ground at Riverton and Round Hill. At both places he has found ready access to the Chinese, several of whom have shown a great desire to become acquainted with Christianity. He has arranged to visit Round Hill weekly, holding a week-day service on the three weeks out of four, and a Sabbath service on the fourth week. His meetings are held in a large upper room of a Tea house, kindly granted by the Chinese proprietor. On a recent Sabbath there was an audience of about 150, a large proportion of whom seemed to listen with interest and attention. Mr. Don's headquarters are at Riverton, where, in addition to meeting the Chinese on week-days, he holds divine service on three Sabbaths out of four. Mr. Don suggests that an effort should be made to secure the Presbyterian Church, about to be vacated for the new church, to which the congregation are looking forward, as a place for his meeting with the Chinamen. Should an arrangement in this direction be effected, we have no doubt Mr. Don's labours would be greatly facilitated.—*New Zealand Presbyterian*, May 10, 1882, published at Dunedin.

With the exception of a small portion devoted to sugar the bottom lands of the valley, have been turned into one waving field of rice. We spent two busy days riding hither and thither, through the length and breadth of the valley, leaving our little books, and speaking a friendly word to these active workers. Some had crept far up into the recesses of the side valleys, and to reach them we forded rushing mountain streams, and passed through beautiful groves of tropical trees and luxuriant ferns. Along the shore of the bay is a row of Chinese houses, and the old Mission premises, now sadly overgrown and deserted, are surrounded by rice fields. There are rice growers further on some miles, in adjoining valleys, but as our time was limited, we were obliged to give our books to a friendly Chinaman, going in that direction. We held an evening service at the large rice plantation of Chulan & Co., where we were hospitably entertained for the night. A number of men came in from neighbouring houses, and there were those who gave good attention, while there were others, who showed that they cared for "none of these things." The following evening we held another service at Princeville, at the sugar plantation. The manager was most kind and helpful, and had his carpenter arrange a room for us, so that with its seats and lanterns, it presented an excellent appearance. Beside the Chinese, quite a large number of native laborers, gathered to look on. Some of the Chinamen on this plantation have been here many years. It is a singular fact that the more recent arrived men seem to give better satisfaction. Our meetings are of the simplest nature. But I always came away with this feeling, that the Chinese present have heard of God's righteous law, of the iniquity of sin, and of the power of Jesus Christ to save all who come unto him,—and these are leavening truths!

KOLOA AND THE SOUTHERN SIDE OF THE ISLAND.

We now retraced our steps to Lihue, and then went on to Koloa. Just as we approached this place, we met a company of prisoners, who were at work upon the road. A number of these were Chinese, and we exchanged a few friendly words with them. Some days afterwards, on returning, I was pleased to see how cordially they greeted us. There are not very many Chinamen in this vicinity. Still, however, at the evening service in the Koloa Church, a company of forty or so were in attendance. It was pleasant to have with us also, the veteran Missionary, Rev. Dr. Smith, who takes such a warm and active interest in the work among the Chinese. A number of the Chinese came quite a distance from their homes in a neighbouring valley, showing that they had a friendly feeling. From Koloa our way lay along the South side of the Island as far as Waimea.

All along the way were scattered Chinese houses, so that we had frequent stops to make. At Eleele we held an evening service with the Chinese working on the plantation. Then followed the beautiful Hanapepe valley, where there are a large number of Chinese rice growers. A busy Saturday was spent in the Waimea valley, fording the river, which rushes over great boulders. This is one of the most beautifully tropical spots on the Islands. The Chinese have found their way quite up to the head of the winding valley, and after visiting one house, it always seemed as if there was just one more beyond. In the evening we visited the Kekaha plantation and gathered a few together for a service, at the Chinese store. On the following Sabbath, a service was held at Waimea, at which a few Chinese were present. Before this we attended an interesting native service conducted by the Rev. Mr. Rowell. This concluded our missionary tour of the Island. In closing these hastily written notes, I desire most earnestly to call upon Christian friends to pray that the seed sown may spring up to the glory of God; that our young colporteur may be strengthened and guided in his work, and that a blessing may rest upon his labors and upon all efforts put forth by Christians, in behalf of this heathen people. There are difficulties, great and manifold, trials and discouragements not a few, but this is the Lord's work and if we are working on *His side*, we have all reason to press hopefully *forward*. I regret especially to see what a strong hold the Chinese secret society, the "Triad Organization," has on Kauai; it is a great hindrance to Christian work. When will our Government take energetically in hand the task of investigating and suppressing this baneful association?

I have abundant reason to speak with hearty *gratitude* of the kindness and generous hospitality I experienced at every point. Some of the best friends of the Chinese Mission cause, are to be found on Kauai, and their cordial sympathy, so sincerely manifested, is at once a comfort and stimulus to further effort.

F. W. DAMON,
Superintendent of the Chinese Mission.

Appeal for Funds to Carry Forward Evangelistic Work Among the Chinese.

BY REV. A. O. FORBES, SECRETARY OF HAWAIIAN BOARD.

We copy the following extract from this year's Annual Report of Hawaiian Evangelical Association:

"We estimate two thousand dollars as necessary for the work we wish to do among the Chinese, the coming year, and our Board propose to appeal to the foreign community of these islands for one-half of this amount.

The Christian Chinese are generally poor, and they do their full share in Honolulu in supporting their own Church

Our Hawaiian Churches also have their own work to carry on, so that we cannot feel that they should be called upon to contribute to this fund.

It should also be considered that the greater portion of the twelve or thirteen thousand Chinese now in this country have been brought here by the demands of the plantations for labor. We claim therefore that a responsibility rests upon the owners, agents, and managers of our various plantations as well as upon the Christian public, for the moral and spiritual welfare of these people; and surely no fact will more effectually tend to disprove the charges of semi-slavery made by many against our plantation system of labor, than that of the earnest and hearty cooperation of planters and agents in efforts for the education and spiritual welfare of their laborers; efforts which will show to all the world that they regard those employed by them, not as mere human chattels, but as human beings possessing rational and immortal souls and having the same natural rights as all others. We rejoice to believe that many of our planters do recognize their responsibility in this matter, and we doubt not, they will respond liberally to such appeals as may be made for aid in this important work."

There are special reasons why Evangelistic work should be vigorously promoted. There is one feature of this work which does not appear to have attracted the attention which it imperatively demands.

"The Board of Education," "Hawaiian Board," and private benevolence are doing much for Female Education, at Kawaiahao Seminary, Makawao and Kohala. Now who are to become husbands of the Hawaiians with a Christian education? Many will doubtless marry among their own people, but, judging from the Marriage Reports at the Government House, the inference is strong that not a few will marry Chinamen. Shall they be heathen or Christian Chinamen? This is an important question, and one which calls for vigorous Evangelistic work among the Chinese. We hardly think the Secretary is justified in suggesting that the Hawaiian Churches should be relieved from contributing to this work. The point now presented would appear to make a strong appeal to these Churches for funds to maintain the work which the Board has undertaken

Mission Items.

The Chinese Church grounds have been receiving some improving touches lately. The ferns and flowers add very much to the attractions of the place.

Work among the Chinese will be much facilitated by the valuable supply of religious reading matter, which has lately been received from China by the Hawaiian Board. Among other things, we might ment on, the translation of Bunyan's "Pilgrim's Progress." This is strikingly illustrated. This translation was made by the distinguished Scottish Missionary, Rev. W. C. Burns. Then we have many tracts, appropriate for general distribution. It will be interesting to our friends here to learn, that Dr McCartee, whom we have lately had the pleasure of welcoming among us, is the author of several of these, viz: *Tract on Regeneration. Way of Pardon, Jesus the Savior, Brief Discourse on the Soul, Fundamental Principles of Christianity.* Then in addition there are tracts and books, *Guide to Heaven, The True and the False, Treatise on Christianity, Life of Jesus*, and the list could be further increased. If there are those who feel moved to help on the good work, and would let the Superintendent know of it, he would be most happy to furnish Christian friends with books and tracts for distribution Friends at the other Islands could be especially helpful in this way.

On the 30th of June, the examination of the Chinese Mission Day School took place in the Session Room of the Chinese Church, which was appropriately decorated for the occasion Quite a number of friends, Foreign and Chinese, were present and seemed much delighted with the exercises. The English Department is under the efficient management of Miss Payson, and her pupils did her much credit. The recitations in Arithmetic and Geography were excellent. The boys favored their audience with a number of speeches and recitations in English in a most praiseworthy manner. The Chinese Teacher, Mr Lang Peng Sum, conducted the Chinese portion of the programme. The remarkable precision which his pupils manifested in repeating long portions of the Chinese Classics, and in writing the difficult characters of this language, proved that he had been most earnest in his efforts to give them a correct training in their mother tongue. At the close of the afternoon's exercises, the children, with their friends and parents, were treated to a bountiful feast spread under the trees in the rear of the Church, which all seemed most heartily to enjoy. This School shows a steady growth It is one of the most useful agencies now in operation for the Christianizing and elevation of the Chinese on our Islands There are nearly fifty bright boys and youth in attendance, who will, we hope, grow up to be a blessing to this land, and to their own people. Before the close of the present year we trust a similar School will be in operation for Chinese girls.

The Superintendent, Mr. F. W. Damon and the Chinese Colporteur, Ho Ah Pui purpose visiting the Islands of Hawaii and Maui, on a Missionary tour among the Chinese, during the months of July and August